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TWO LECTURES ON
THE ADVANTAGES OF
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THE ADVANTAGES

OF A

EPUBLICAN STATE OF SOCIETY,

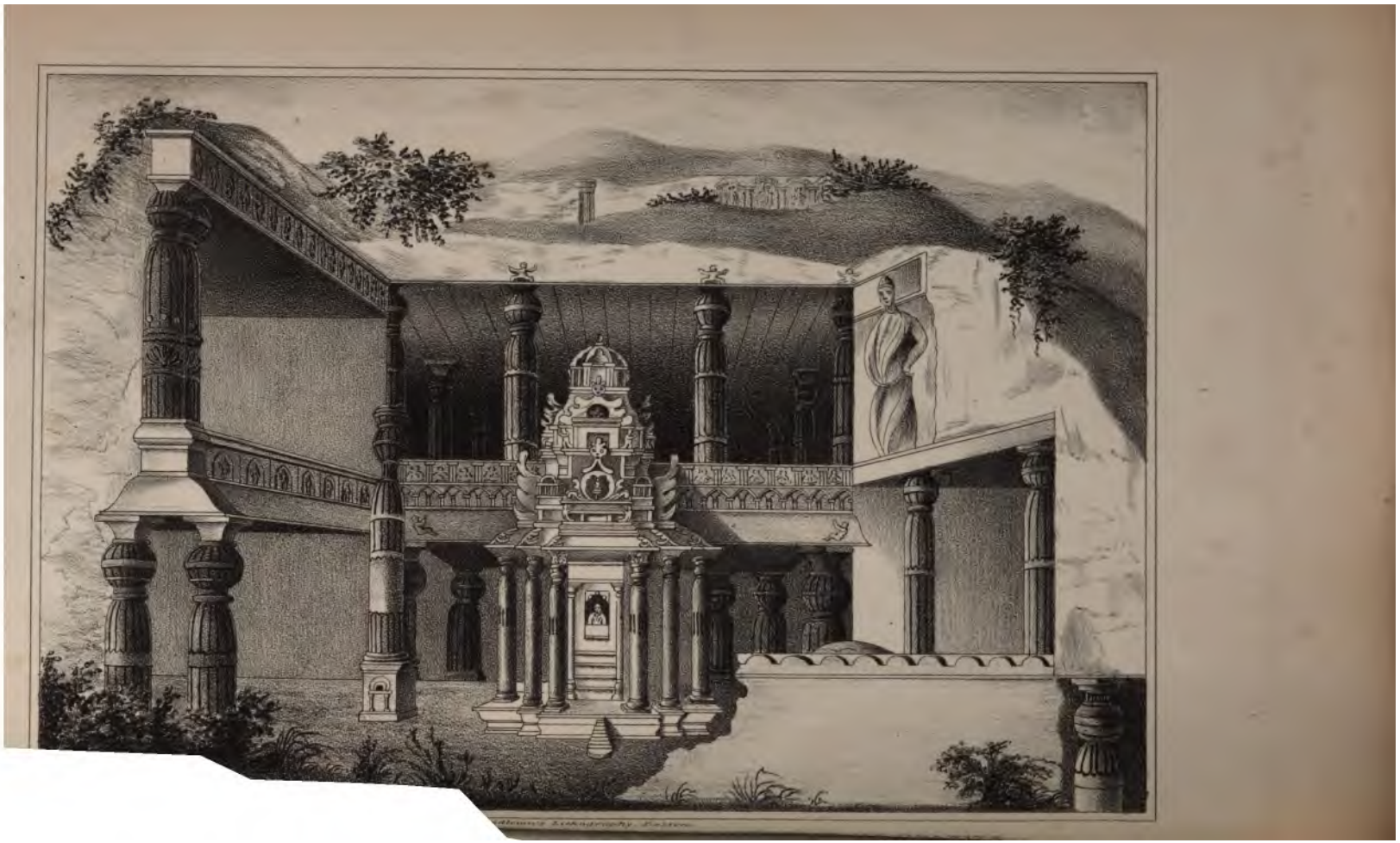
FOR THE CULTIVATION OF THE

ARTS AND SCIENCES.

1833

ERRATA.

Page 9, line 7th from top, for 'Osiris,' read 'Osiris.' — Page 10, line 13th from top, for 'patriarch,' read 'patriarchs.' — Page 12, 13th line from top, for 'Nos,' read 'Nor.' — Page 16, line 20th from top, for 'Persian,' read 'Phenician.'



TWO LECTURES

ON THE

ADVANTAGES OF A

REPUBLICAN CONDITION OF SOCIETY,

FOR THE PROMOTION OF THE

ARTS,

AND THE CULTIVATION OF

SCIENCE.

By SAMUEL WHITCOMB, Jr.

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LECTURE I.

The advancement of civilization, by the cultivation of letters, science, and the arts, is held to be among the noblest objects of human exertion. To improve the moral character, develope the faculties, and cultivate the mental and physical powers, is justly deemed the best method of fitting mankind for usefulness and happiness.

But it has been maintained that high attainments in scientific and mechanical culture require a monopoly of wealth, and of leisure, by a class of individuals, enabling them to direct their thoughts and efforts exclusively to these objects. That a few, who have a superabundance of wealth, are better able, and generally more willing to encourage the arts, than numbers who have only a competency. And, that the development of genius, taste and talent, the cultivation of letters and refinement, is better secured in those communities where society is divided into widely differing castes and classes, and where property is so unequally distributed, as to insure to the few a control over the labors and earnings of the multitude. This hypothesis is urged in support of monarchical and aristocratical systems of government; in defence of the institution and perpetuation of slavery; and in behalf of that unequal classification of society which still prevails in the most of Europe, Asia, and Africa, and which is becoming extended and established in these United States of America.

In examining this hypothesis, and attempting to ascertain whether a condition of society which is based on principles of equality and republicanism, be not equally conducive to the highest

possible attainments in every species of human improvement, I shall subject this theory to the test of reason and of history; and shall have occasion to refer to the *origin* of some of the arts and sciences, at a period of remote antiquity; to contemplate their progress under the influence of various institutions; and to contrast the extravagance and uselessness of the works of pagan despotism, with the simplicity, good taste, and utility of the productions of communities whose institutions have been founded in a humane moral code, and administered in a spirit of equity and benevolence.

Several of the sciences, and many of the arts, appear to have been originated at a period beyond the reach of history. The first principles of astronomy, geometry, and arithmetic; picture-writing, hieroglyphics, or letters; architecture, sculpture, and the manufacture of the metals; were understood and cultivated, in parts of Asia and in Egypt, at the remotest period of which we have any account. The earliest records of human invention, though scanty and imperfect, are contained in the historical books of the Old Testament. From these it would appear, that many of the most essential, and some of the ornamental arts, *were invented before the organization of regular governments.*

The Mosaic history of Adam and his immediate descendants, not only implies this, by referring to their respective employments, before civil governments of any kind are alluded to, in a manner that supposes the existence and use of tools — but distinctly specifies the *mechanical genius* of several of the progenitors of the antediluvian nations. Thus the sons of Lamech are signalized in the 4th of Genesis — one, as 'the father of all such as have cattle;' another, as 'the father of all such as handle the harp and the organ.' And yet another is designated as an 'instructor of every artificer in brass and iron.'

And, after the deluge, long before the world had trembled at the power, or admired the grandeur of Greece and Rome, the inhabitants of Egypt and Phenecia had attained a knowledge and skill in various mechanical pursuits of the highest importance to human existence. The land of Canaan, before its conquest by

Joshua, had been brought to a very high degree of cultivation. Vineyards, orchards, gardens, and fields; roads, wells, houses, and towers; walled cities, and villages, almost innumerable, were possessed and occupied by numerous tribes of ingenious and industrious people. In the history of their subjugation, contained in the books of Joshua and the Judges, we have many references to these cities and towns by name. Some of these names appear to have been remarkably significant of the degree of civilization to which those Canaanites had attained. One of their cities, whose conquest is narrated in the 10th chapter of Joshua, and its subsequent appropriation in the 15th of Joshua and the 1st of the Judges, was then called 'Debir,' but had originally been designated 'Kirjath-sepher'; the first of which names, according to learned commentators, signified 'an Oracle,' or 'the city of Records'; the latter its *earliest* name, 'the city of Books'. These names were given this city long before the time of Moses; which proves, says Calmet, that books were known before that legislator, and that he is not the oldest writer; a character which, it is to be observed, he never assumes. 'It is possible,' continues Calmet, 'that the Canaanites might lodge their records in this city, and the few monuments of antiquity which they had preserved; or, it might have been the residence of the learned, a kind of college or university; an establishment of priests, for the purpose of educating the younger members of their body. The circumstance is very remarkable, and contributes greatly to prove that the *origin* of letters was not the revelation of them to Moses on Mount Sinai; since, besides his silence on that matter, *we find indications of their being already in use elsewhere.*'

In the same manner as is indicated in the passage I have quoted from the 4th chapter of Genesis, respecting the origin of arts among the antediluvians, do I suppose that other individuals, in subsequent times, have been impelled by their natural genius, and excited by their own or their neighbors' necessities, to invent most of the fundamental arts, and to discover the rudimental principles of science.

It is remarked by Mr. Gibbon, that 'Europe and America are indebted to Phenecia and Palestine for letters and religion.' Whether we *are*, or *not*, equally indebted to those countries for our earliest models of *free civil institutions*, a careful examination of the writings of Moses will convince the inquirer that we are greatly indebted to them for many valuable arts. When Abraham sojourned in that part of Canaan called Gerah, Abimelech, its Philistine chief, bestowed upon him, with other presents, 'a thousand pieces of silver.' When, a few years afterwards, the eldest servant of his household was sent to procure a wife for Isaac, and met with the daughter of Bethuel, he presented her with 'a golden ear-ring of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold.' (A shekel of gold weighed 9 pennyweights and 3 grains.) After his arrangement with the parents of Rebecca for her marriage to Isaac, this gallant old ambassador 'brought forth jewels of silver, and jewels of gold and raiment, and gave them to Rebecca.' He presented also to her mother and to her brother various 'precious things.' In the next generation we find the father-in-law of Jacob a resident of the same country, possessing 'golden images, or gods,' in his house. These facts are cited to show at how early a period the precious metals were manufactured in the countries at the head of the Mediterranean, and to what a high degree of perfection some of the fine or ornamental arts had even then become cultivated. And yet there is not the least intimation that these works of art were then *first* brought into use, or that this was the age of their invention and origin.

But when we descend to the times of Moses, and to the conquest of Palestine by his successors, we find evidences of taste and skill in the manufacture of stuffs; in the coloring of fabrics; in some species of architecture; in the use of gold, silver, brass, and iron; in the coloring of blue and purple and scarlet; in the use of fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and of peculiar kinds of wood; in the manufacture of oil, and its appropriation for lights; in the perfuming of oil with spices, and for sweet incense; in the use of the precious stones,

and of various other ornaments, as well as of a variety of utensils, apparently equal to anything of the kind manufactured or used in our own country and times. One of these Canaanite nations employed *nine hundred chariots of iron* in a battle with their Hebrew invaders. After the defeat of another, by Gideon, the weight of the golden ear-rings collected from the persons of the slain, (who, it is said, were Ishmaelites,) was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the king of Midian, and the gold chains that were about their camels' necks.' Of these precious spoils, Gideon is represented to have made something, which attracted crowds of the Israelites to his city, and became an object of idolatrous admiration.

At a later period, the Philistines, who had retained their foothold in this country, arrayed thirty thousand iron war chariots against Saul and the Israelites.

Educated in the family and at the court of the king of Egypt, in Heliopolis, the city of the Sun, Moses appears to have acquired a knowledge of all the arts and sciences there cultivated. There is the best reason to believe that architecture and sculpture had, in that country, and several others, been already advanced to a high degree of perfection. The second commandment of the moral law — 'Thou shalt not make unto thyself any *graven image*, or any *likeness* of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not *bow down* thyself to them, nor serve them,' — has direct reference to the then prevalent taste for giving expression to the conceptions entertained of the Deity, and of subordinate invisible beings, by costly and splendid sculptural representations. During his residence in Egypt, Moses had witnessed these magnificent displays of Egyptian skill and genius; and probably knew more of its origin, and of its influence on personal and national character and condition, than any other individual, whose writings have come down to us. His positive prohibition of all *bowing* down to, worshipping, or *serving* these grotesque creations of superstition, as well as the whole scope and tendency

of his system of polity, would seem to indicate that he stern *republican*, as well as an enlightened *theist*. The writing or engraving on the hardest precious stones, and of these in gold, for an ornament, illustrated in the 28th ch Exodus, shows not only his own education in all the learn wisdom of the refined Egyptians, but implies a height of ment in these arts, at that early age, which fully acco those wonderful characteristics of science, skill and powe the splendid ruins of Egypt and the East still present to t templation of the curious traveller.

Of the remains of ancient architecture, in Egypt and there is one class, — the most splendid and gigantic,— *origin* seems hitherto considered beyond the reach of a history. Its construction appears to have been as little stood twenty-five hundred years ago as at the present da deed, if Champollion's attempts to decypher the hierogly scriptions on those magnificent remains, may be fully rel the learned of this generation have acquired a key to its denied the *literati* of Rome and of Greece. But little ca said of the state of society, or of civil polity ; of the free the people, or the distribution of property among those E or Negro * nations, who probably erected those wonderfu tures, and built those unrivalled cities. Whether they race whose physical and intellectual powers were altogeth rior to any that has existed since ; whether in *longevity*, as power, they had the advantage of later nations ; or whe votion to their gods, a sort of religious patriotism, impell

* Herodotus, relating a story told him by the ministers of the Thel ter, and the priestesses of Dodona, about the establishment of orac that two black doves flew from Thebes, in Egypt, one to Libya, the Greece ; where they instituted these establishments, by speaking in voice ; and adds, ' the circumstance of their being *black*, explains t *Egyptian origin*.' In another place, speaking of the Colchians, he s Egyptians were of opinion they were descended from part of the troo sostris, (the celebrated Egyptian king) and that he thought so too, *bec* are *black, and have short and curling hair*.'

to these works, we have yet to learn. The scanty notices of historical tradition would seem to indicate that an Ethiopian hierarchy, or College of Priests, was the parent of civilization and the arts, not only in their own country, but in Egypt and the contiguous nations. The residence of these priests is said to have been at *Meroë*, a large city, far up the Nile; the worship they established was that of Ammon and Ostris; and the orders of their oracle impelled them to make expeditions, and to found colonies down the Nile, and elsewhere.

We are told that in Egypt was constituted the first regular government: 'by which,' says Mr. Mitford, 'seems to be meant the first government in which various rights and various functions were regularly assigned to *different ranks of men.*' The form of this government appears to have been that of a *limited* monarchy; for we find the people enjoying much actual liberty. According to a distinguished historian, their judges took an oath at their installation, that 'if the king should command them to give an unjust sentence, they would not obey him.' 'The *lives* of persons, of *all ranks*, were by their laws equally secured.' Their laws and institutions, at this period of their history, are said to mark the extreme attention of their government to the '*preservation of the people.*' In this country, as well as in Ethiopia, the civil authorities were so controlled by the existing system of pagan worship, that the king, prince, or chief magistrate, was not only bound to a most strict observance of the prescribed religious rites, — but almost every act of his life was influenced to conformity with the all-absorbing superstition.' On the event of death, he was equally subject to be tried by the forty judges, whether he had reigned well or ill; and if the people accused him, or murmured against the panegyric of his eulogist, he was, by this decision of the people, subjected to what was esteemed the greatest of calamities, and denied the privilege of being embalmed and entombed.

This restriction of the monarchical power, in Egypt, appears equally applicable to the other monarchies of early times. The power of the chief magistrate, or king, seems to have been confined to matters of war, or to the relations with foreign states. We

are told that in the Trojan war, 'Agamemnon was obliged to consult not only his generals, and other officers, but the *soldiers*, and the *people*, in *general council*, before he could prosecute a contemplated enterprise.' 'It is remarkable,' says Mr. Mitford, 'that excepting Assyria and Egypt, none of the ancient people who flourished by arts, arms, or policy, were *great nations*, like those which form the states of modern Europe; but each a small society of men inhabiting one city, and there served by slaves, who made commonly by much the larger portion of the population.' Of the faithfulness of the last feature in this picture of primitive society, we shall have another occasion of expressing our opinion; but in the countries referred to in the early Hebrew history, particularly those visited by the patriarch, the mass of the people appear to have owned lands and various other kinds of property, to an extent implying entire freedom from political despotism. There was evidently a higher degree of equality in civil relations and in the possession of wealth, among the people, than has since existed in the great empires of the world. There was a larger *amount* of certain kinds of property, — particularly of the precious metals, manufactured into various ornaments, wrought into their apparel, and even hung about their horses, camels, and elephants, — than is now to be found in any country in Europeor America. The narratives of the conquests of Joshua and his successors, and the various directions of Moses in relation to the furniture and ritual of his tabernacle, will satisfy any one of this, who will attentively examine the books of the Pentateuch, of Joshua, and the Judges.

I have intimated the opinion that science and the arts were *originated* before monarchies were organized, or oligarchies existed; and that though they were subsequently patronized by certain hierarchies and princes, they have uniformly flourished *best* under free civil institutions. Among the most distinguished writers who have apparently sought to discountenance this opinion, and to recommend the advantages of monarchy and aristocracy, is William Mitford, Esq., whose History of Greece I have already had occasion to quote. Inveterate as he is in his opposition to

democracy and republicanism,—but commended to the people of the United States, as his work has been, by our most distinguished literati, as faithful in its data, to the records of antiquity,—I shall in my subsequent remarks rely much on that work, for the *facts* by which I am supported, in the theory I would sustain.

Among the nations of antiquity with which written history has made us somewhat acquainted, and which became the earliest and most extensively distinguished for science, the arts, commerce and wealth, were the descendants of Canaan, who occupied the territories at the head of the Mediterranean, subsequently designated Phenecia and Palestine. Possessing a country advantageously situated for agriculture and trade, they multiplied exceedingly; and were led, by their industry, ingenuity, and adventurous spirit of commerce, to explore the coasts of the Mediterranean; to risk the dangers of the ocean beyond; to search for mines of gold, silver, and other metals; to colonize the islands and shores of Greece and Africa; and to form establishments for manufactures or traffic whithersoever they went. The enterprizing mariners of their two principal cities, Sidon and Tyre, had, long before the invasion of Joshua, passed the pillars of Hercules, established a colony at Cadiz, planted letters in Spain, visited the coasts of Britain, and exchanged with our ancestors of that venerable isle, their stuffs and fabrics, for the tin of Cornwall, and other merchandize. On the incursion of the Hebrews, great numbers were destroyed; others were driven into Egypt, Africa and Greece; and the rest were subjected to bondage, or hemmed into the narrow limits of their shore towns, on a rock-bound coast, and their metropolitan cities of Tyre and Sidon. As an evidence of their literature at the time of this invasion, it is related that they constructed at Tangiers, two monuments of white stone, on which they inscribed in Phenecian characters, 'We are those Canaanites who have been driven from our home, by the robber Joshua.'—'We are people preserved by flight, from that robber Joshua, the son of Nun, who pursued us.'

These Canaanites and Phenecians, which we have seen thus numerous, wealthy and civilized, had occupied for centuries their

beautiful country, without any other government than what was merely municipal. Each city and its suburbs appear to have been independent of all others; and although its chief magistrate is called by the historians 'a king'—his power in times of peace would appear to have been little more than that of a 'chairman of the selectmen' in one of our New England towns.

Referring to this country at a later period, and after its inhabitants had been subjected to so many misfortunes, Mr. Mitford represents the cities of Phenecia as still enjoying great riches, prosperity and freedom. He says that 'Sidon appears to have been the wealthiest mart in the known world;' and that 'the country with a *Constitution of republican character*, was governed by its own magistrates, according to its own laws and customs.' 'Not Sidon alone,' continues he, 'but *every* Phenecian city appears to have had its own municipal government, in a considerable degree of independency; and all were united under a supreme council, composed apparently of deputies from each.' He subsequently speaks of their internal troubles, and remarks, as he is wont to of all Republics, that 'in a constitution like that we *have observed in Phenecia*, party divisions would rarely fail.' He had previously mentioned the warlike and enterprizing spirit of the Greeks, having 'long ago driven the *industrious* and *informed* Phenecians from all their ancient *establishments* in the Grecian seas:' and 'wrested from them the large island of Cyprus.' He further remarks that 'in maratime skill, and still more in commercial system, in the spirit of commercial adventure, and in those manufactures which formed the principal and most advantageous basis of commerce, the *Phenecians stood yet unrivalled.* On the coast of Africa, from the deserts bounding the Grecian colonies on the west, they had extended their settlements to the western extremity of the Mediterranean, penetrated into the ocean beyond, and according to some *not unsupported* accounts, carried their traffic across all the dangers of the Bay of Biscay, to the distant shores of Britain, then the extreme of the known world; and, excepting to these Phenecians, unknown among civilized nations. Wherever the Greeks did not interfere, the Phenecians continued

superior in arms, *as in arts*, to all maritime people. But confined at home within a narrow territory; pressed on the land, first by the power of the Jewish kingdom, — then by the more overbearing weight successively of the African and Persian empires; and on the sea, interrupted by the Grecian spirit of war, and, it must be added, of piracy; they were equally prevented from becoming a *great* nation, on their own continent, and from assuring their dominion over their distant maritime settlements.'

In another chapter, Mr. Mitford again remarks, 'We have had occasion formerly to observe that Phenecia was divided among *Republican Governments*, nearly resembling those of Greece; having each a chief, who assumed the title of king, popular powers every where large.' — From these quotations it would seem to appear that the Grecian states were not the first whose governments were republican; but that centuries before Greece had become colonized and civilized, the Canaanitish states had enjoyed the benign blessing of *free* political institutions. From the familiar manner in which science and arts are referred to by the earliest records extant, as already there existing, understood, and in use; unaccompanied by any expressions implying admiration or surprise as of anything novel and unusual, it is apparent that the world is not indebted for their origin to the patronage of the monarchs and princes who at a later period availed themselves of them. Neither letters, arts or science have been traced beyond Phenecia; or, if we find them at Babylon, and other eastern countries, we are unable to retain sight of them to a period so remote as the ages when we have beheld the Canaanites and Phenecians enjoying their advantages, in connexion with entire civil freedom.

But there is another class of ancient remains, Architectural and Sculptural, of stupendous magnitude and transcendent finish, which appears, like those of Egypt, to have been produced by an unknown generation. I refer to the rock-cut temples of India and Hindostan. Mountains of the hardest granite have been cut into at their base, and temples, halls, courts, and every species of apartment, ornamented with beautiful statues, colossal figures, and

mythological representations, surrounded by magnificent obelisks, columns, and pillars, are presented to the eye of the astonished traveller as the production of an age beyond the reach of history.

One of these temples, said to have been the first which attracted the notice of the Europeans, is situated on an island called Elephanta, in the Bay of Bombay. This island is six miles in circumference, and composed of two long hills, with a narrow valley between them. Near the shore, there formerly stood a colossal rock Elephant, from which the island took its present name. After proceeding up the valley, before mentioned, till the two hills unite, the traveller comes to a narrow path which leads to the grand entrance of an immense excavated temple, whose huge, massy columns seem to give support to the whole mountain rising above it. The entrance into this temple, which is entirely hewn out of the rock, is through a spacious front, supported by two pillars and two pilasters, forming three openings, under thick and steep rock, overhung with brush-wood and wild shrubs. The long ranges of columns which appear in perspective on every side of its interior; the flat and solid roof, which seems to be prevented from falling, only by these massy pillars, whose capitols are pressed down and flattened, as if by the superincumbent weight; the gigantic stone figures ranged along the wall, hewn like the temple itself, out of the living rock, exhibit an appearance of indescribable grandeur and sublimity. The whole excavation consists of three principal parts, — the great temple in the centre, and two smaller chapels, one on each side of it. These do not come forward to a straight line with the front of the chief temple, and are approached by two narrow passes in the hill on each side of the grand entrance, and at a distance from it. Each of these passes conducts to a distinct front of the grand excavation, exactly like the principal front, — and all three fronts are ornamented with huge pillars and pilasters. The grand entrance faces to the north — the sides to the east and west. The roof is supported by 26 pillars and 16 pilasters, and the whole excavation is about 133 feet square.

Larger excavations than this are found in the island of Salsette; and similar works have been mentioned as numerous and extensive in several other places in India. About 25 miles from Madras, it is said, there exists remains of an enormous ancient town or city, spread over a valley, twelve miles in extent; a part of it being only visible at low water — where are seven monolith, or solid stone pagodas — and a whole mountain of rock appears to have been cut up into temples, palaces, houses, groups of animals, and mythological figures.

All these, however, are understood to be excelled by the works at Elora, in the interior of Hindostan, where a mountain of granite, extending nearly a mile and a half, and of an amphitheatre form, is completely chiselled from top to bottom into temples and their various ornaments. These temples are said, by a recent traveller, to contain numerous chambers, one above the other, supported by galleries and rows of pillars, and surrounded with lofty obelisks, colossal figures, flights of steps, porticos, couches, balconies, canals, tanks and bridges, — beautiful and grand beyond description or conception. A range of these structures, extending over a mile, includes more than twenty temples dedicated to one of the Hindoo gods. Drawings or paintings only can give us an adequate idea of their magnificence and splendor. 'Conceive,' says our traveller, 'the burst of surprise at suddenly coming upon a stupendous temple, 145 feet in length by 62 in breadth, and standing alone upon its native bed, rearing its rocky head nearly 100 feet high; detached from the neighboring mountain by a spacious area all around it, 250 feet deep by 150 feet broad, and having well formed door-ways, windows, and stair-cases to its upper floor. It contains large rooms of a smooth and polished surface, regularly divided by rows of pillars. Beyond the areas are handsome figure galleries, or virandas, supported by regular pillars, with compartments hewn out of the boundary scarp, containing curious gigantic figures of the Hindoo mythology; and above these again, are still more finely excavated, large rooms. The whole of these works cut from a mountain averaging 100 feet in height, he adds, 'appear to have been excavated by the chisel.'

These wonderful remains have withstood the assaults of time, of revolution and barbarism, and still exist, models for human genius, and the mockery of modern power. Their vast dimensions and fine state of preservation, — the hardness of the material from which they are excavated, and the perfect manner in which they are finished, — ornamented with sculpture whose beauty is only equalled by the sublimity and grandeur of the magnificent whole, could not now be equalled by a concentration of all the skill and labor which any Asiatic prince could command. One who has recently visited them, concludes a minute description of them with the following remarks: 'At the time these astonishing works were begun, the country, far and wide, must have enjoyed a profound peace; its resources, too, must have been great; and the people *happy and contented*, to have labored unremittingly, during a series of years for purposes of Religion, in the completion of these vast temples. They probably had their origin among a race purely Hindoo; and long antecedent to the invasion by Alexander or Seleucus.' It may well be conjectured that such works as these could only have been achieved by the omnipotent influence of religious enthusiasm. This sentiment has ever been one of the most powerful stimulants to human effort; and it has probably done more to build up and demolish the various creations of human art, than any other influence which has ever operated on mankind. I can easily conceive, too, that this superstitious enthusiasm was often excited to the highest possible elevation among the idolators of ancient India and Egypt; and that their polytheism exerted a stronger tendency to excite its votaries to labor and sacrifices, than a pure theism in either the Patriarchal, the Jewish, the Christian, or Mahometan forms. But when we ask of the *condition of the people*, by whose labor and skill those structures were erected — those temples excavated — those pyramids piled up, — we are directed to the grotesque figures and strange images with which they are adorned, and to the unintelligible hieroglyphics inscribed on their walls, as the only record from which to deduce even the date of their origin. In regard to these Hindostan temples, we are left entirely without data,

relative to the time, when, or the people by whom they were made; and owe to the ambiguous legends of the present degenerate inhabitants, and to the obvious design exhibited in their construction, the supposition that they were the creations of superstition and enthusiasm. But, confounded as we are in the contemplation of these remains, we may venture to assume that a people who could achieve such works as these, must have possessed intelligence, and enjoyed at least a competence; and that the religious enthusiasm which stimulated them to the effort, and encouraged them in its prosecution, must have been a very different influence from that of modern aristocracy or despotism.

If from Palestine, Phenecia, the Nile, and the East, we turn our eyes upon the classic hills and groves of lovely Greece; if, relying on the fidelity of the modern translator, and the English historian, we may recur to the period of freedom and glory in that land of arts, and science, and beauty, — we shall find evidence abundant, that the eras of popular triumph have been, more than any other, *consecrated to* DISCOVERIES *in science, and* IMPROVEMENT *in the arts.*

The oldest traditionary memorials of Greece relate not to war and conquest, but to the invention or introduction of institutions and arts. The rigorous principles of Democracy which had always existed in the Grecian governments, the strong tinge of republican principles in the earliest constitution of their little states, which ultimately abolished every vestige of monarchy, and proscribed the very name of King,— all contributed to elicit those wonderful displays of talent, genius, and skill, which have in every subsequent age commanded the homage of mankind. Homer is considered as illustrating this early republicanism in his sketches of an age of which little other account remains. 'May you transmit to your children whatsoever honors the *people* hath given you,' was the benediction of Ulysses, on the hospitable Queen upon whose shores he had been cast by shipwreck. This personage is represented in his distress as a skilful boat-builder; and in the height of his opulence, making his own bedstead, and adorning it with gold, silver and ivory. 'It was at this period thought not unbecoming a

prince, to be a carpenter, and to supply his own wants or luxuries.' 'Superior personal qualities were always necessary to maintain even the possession of rank and wealth.' Astronomy was much cultivated in Homer's time — and Hesiod before him had written a treatise on husbandry. 'Handicraft arts had not yet become trades — but princes, (continues Mitford) exercised them for themselves.' And yet, at this early period there were Greeks who had houses of polished stone. 'Ornamental works in metals, and ivory, and in wood, were not uncommon: the art of gilding or plating silver with gold was already known.' The art of dying crimson, which became so highly esteemed in the subsequent times of luxury and refinement, among both Greeks and Romans, appears to have had its origin before Homer. 'We have in the Odyssey, says Mr. Mitford, the following list of presents to a lady: — 'A tunic, large beautiful and variegated; twelve golden hooks were on it, nicely fitted to well-bent eyes; a golden necklace of elegant workmanship, set with amber and highly splendid; a pair of three-drop ear-rings exquisitely brilliant, and another ornament for the neck for which we want a name.' These Mr. Mitford supposes, were of Persian manufacture, as a merchant of that nation is described by Homer as 'offering to sell a golden necklace set with amber.' A silver bowl is described as excelling all that was ever seen. 'Sidonian artists made it, and Phenecians brought it over the sea.'

'A veil from the store of the works of Sidonian women was selected by Hecuba as an acceptable offering to Minerva.' It was customary in the heroic age, as indeed at all times in Greece, for ladies of the highest rank to employ themselves in spinning and needle-work, and in, at least, directing the business of the loom, which was carried on for every family within itself. It was praise equally for a slave or a princess to be skilful in works of this kind. 'Washing, also, was employment for ladies.' 'A youth is described as elegant in his dress, and delicate in his person, such as the sons of princes usually are; yet, exclaims our astonished historian, 'It is remarkable that the youth thus described, was in the *employment of a shepherd!*'

But it was at a later period, when a '*commonwealth*' was deem-

ed the only Government to which it became men to submit; and when the term 'Tyrant' was introduced to designate those who, in opposition to these republican principles, acquired *monarchical* sway, — that the arts flourished most. It was about 465 years before Christ, that Athens became the principal resort of Philosophy and the Arts. At the head of the glorious confederacy, by whose arms the deliverance from Persian invasion had been achieved, — this Capital of the Republic began to draw everything towards herself as a common centre. Migrating from Egypt and the east, and thence to the western coast of Asia, and in Greece itself somewhat cherished and fostered by the Pesistratids; the arts and sciences were now revived and cultivated with a vigor before unknown. From this period down to the time of Alexander, before Greece fell a prey to this ambitious Macedonian, a skilful painter, architect or sculptor enjoyed the highest consideration, and the most flattering distinction. Posterity celebrated his name in festivals. A city valued itself as much on having produced a citizen who was famous for some mechanical talent, as for having given birth to a statesman, a philosopher or a general of distinguished merit. It was to this manner of thinking and acting, that Greece owed its pre-eminence and superiority in many branches of the arts, which she will probably always enjoy. 'It is,' says another author, 'when a people are roused out of a torpid state, as the Greeks had been by the Persian invasion, when some fortunate change in their circumstances like the triumph of her sons over those Asiatic hordes, enables them to contrast present prosperity with former abasement — that the mind receives a spring in every new pursuit; and the progress of the arts among a people, seldom fails to be rapid.' Speaking of the age of Pericles, the period to which we have just referred, Mr. Mitford remarks, 'It is a wonderful and singular phenomenon in the history of mankind, too little accounted for by anything recorded by ancient or imagined by modern writers, that, during this period of turbulence, art, science, fine taste and politeness should have risen to that perfection, which has made Athens the mistress of the world, through all succeeding ages.'

'Some sciences indeed have been carried higher in modern times; and art has put forth new branches, of which some have given new help to science. But Athens in that age reached a perfection of taste that no country hath since surpassed, but on the contrary, all have looked up to, as a polar star, by which, after sinking in the deepest barbarism, taste has been guided in its restoration to splendor; and the observation of which will probably ever be the surest preservation against its future corruption and decay.' Among those with whom Pericles most associated, and from whose intercourse he derived the most benefit, was Phidias, in whom was united with a capacity for every science, a genius for the fine arts, which he professed; and Damon, who, professing only music, was esteemed the ablest *speculative politician* that the world had yet produced.' 'Policy, united with natural inclination to induce Pericles to thus patronize the arts, and to call forth their finest productions for the admiration and delight of the Athenian people. 'The Athenian people,' (only hear him,) 'the Athenian people were the despotic sovereigns; Pericles, the favorite and minister; whose business it was to indulge the sovereign's caprices. That fine taste which he possessed eminently, was in some degree general amongst the Athenians; and the gratification of that fine taste was one means by which he retained his influence. Works were undertaken of stupendous magnitude, and in form and grace inimitable; all calculated for the accommodation, or in some way the gratification of the multitude.' Phidias was superintendent of these works; and under him *many* architects and artists were employed — relics of whose works, after the lapse of twenty-two hundred years, still exhibit all the perfection of design and of workmanship which have earned them fame with posterity. Meanwhile Phidias himself was executing works of statuary, which while they lasted, were the admiration of succeeding times.' Thus captivating the Athenians, Pericles confirmed his authority by his eloquence; but this was supported by unremitted assiduity in public business, and evident superiority of capacity for the management of it; and above all, by his ostentatious integrity. Under these political circumstances of Greece, science

and the fine arts, all that give grandeur to empire, elegance to society, and livelihood to millions, flourished in meridian splendor.

Eloquence was at this period deemed so important in every state of Greece, that no study was neglected by which it might be improved. Hence arose, principally, the habit of study, and the passion for philosophy.' Hence the encouragement to the architect, the painter, and the sculptor, who were to adorn the public architecture. 'The progress thus,' continues my author, 'of intelligence and fine taste, among the troubles of the republican times, of which we have large information, is far less wonderful than their rise in former ages of obscurity.' How a Homer was enabled to acquire that judgment for the correction of his fancy, whence Aristotle has pronounced him the model of all eloquence; how the simple form of the Doric temple, cleared from Egyptian and Asiatic sophistication, became the source of pure taste for all the architecture of the nation; chastening still the artists' fancy, when in after times, he was required to vary forms, for the various purposes of civilized and luxurious life, and to add the richest ornaments; and how that chastity and greatness of design became peculiar to the Greeks, which are striking in some of the medals of times beyond the oldest historians; — these are objects of wonder, among which, conjecture is bewildered!' Hard topics and knotty questions, these, for modern monarchists and anti-republicans!

To these testimonials in favor of the influence of a free government and republican condition of society on the progress of intelligence and improvement, permit me to add one other from the more polished pen of Gibbon: — 'The studies of philosophy and eloquence are congenial to *a popular state*, which encourages the freedom of inquiry, and submits only to the force of persuasion. In the Republics of Greece and Rome, the art of speaking was the powerful engine of patriotism or ambition; and the schools of Rhetoric poured forth a colony of statesmen and legislators.'

I promised to take occasion of remark on the prevalence of slavery, so explicitly asserted by our historian, as common to the

early nations. But, as on some other questions, my generous author has on this subject also furnished all I need. He says, 'Among the many and great political evils incident to the allowance of slavery, two are eminent: First, a large, and generally the larger part of the population is excluded from any interest in the country; and secondly, among the free people between the rich and the poor, there can be little community of interest. The rich, where slaves abound, can dispense with the labors of the poor; and the poor profit in no way from the prosperity of the rich: an interference of interest almost alone tends to any intercourse between them. The consequences we shall find forming one of the most prominent features of Grecian history.' After these remarks, I shall not consider it necessary to prove that the success of the arts and sciences among the ancients, much less their *invention and origin*, are not ascribable to the extensively prevalent practice among them of enslaving their captives in war. But if any doubt be felt on this head, I simply point to the West India Islands, and our own slave States, for an illustration of the kind of superiority in civilization, science and the arts which this institution produces in modern times. To this may be added the remark, that slavery among the Hebrews, Greeks, Romans, and other ancient nations, did not interpose those insurmountable obstacles to the advancement and elevation of worthy, enterprizing or gifted individuals, which have hitherto marked the African slavery of modern times. Joseph was a slave before he became an Egyptian governor. If the success of the Greeks and others among ancient nations, in cultivating the arts and sciences, is ascribable to their having slaves — ought we not to find similar results in some of the slave-holding countries of modern times?

When from those ancient republics and early times, we travel onwards to Rome, and visit her numerous provinces and cities in Europe, Asia and Africa, we find a state of freedom and general prosperity, still producing the same glorious results. According to Mr. Gibbon, the modest simplicity of private houses, announced the EQUAL CONDITION OF FREEDOM; whilst the SOVEREIGNTY of the PEOPLE was represented in the MAJESTIC EDIFICES destined for THE PUBLIC USE.

Wealth had not yet become entirely monopolized by patricians, senators or emperors; and a republican devotion to the public welfare still animated the hearts of many of the Roman citizens. This republican spirit was not immediately extinguished, though greatly repressed by the introduction of monarchy. Augustus *retarded* the fall of literature, it being the policy of his reign to conceal despotism, and to give to his administration an air of freedom, — which, with the blessings of peace, and consequent *comforts of society*, proved auspicious by producing a cluster of historians, poets, and philosophers.

In his rapid but eloquent sketch of the union and internal prosperity of the Roman empire in the age of the Antonines, — Mr. Gibbon, after describing the numerous evidences of her increase in wealth, refinement and power, under her former republican institutions, and showing how the statesmen of the eternal city had improved upon the narrow policy of some preceding republics, by adopting virtue and merit for their own, wheresoever they were found, among slaves or strangers, enemies or barbarians — recurs to the innumerable monuments of architecture, whose majestic ruins, still scattered over Italy and the provinces, were distinguished for their greatness and beauty; many of which, he says, were erected at private expense, and almost all were intended for PUBLIC BENEFIT. He ascribes the public monuments with which Hadrian, in the indulgence of the republican spirit he had inherited, continued to adorn every province of the empire to the fact that he was '*himself an artist*, and loved the arts.' He says that they were encouraged by the emperors, because they contributed to the glory of the monarch and the happiness of the people. And that their example in this respect was universally imitated by their principal subjects. When Pliny was entrusted with the government of Bithynia and Pontus, provinces by no means the richest or most considerable of the empire, he found the cities within his jurisdiction striving with each other in every useful and ornamental work that might deserve the curiosity of strangers or the gratitude of their citizens.' And while, in the spirit of a true anti-republican, our author descants on the liberality

of the Antonines and the opulent senators of Rome, in adorning the splendor of their age and country, — a faithful study of his narrative discloses the gratifying truth that this love for the arts, this elegant taste and patriotic devotion to the general enjoyment, had its origin in more democratic times, and had been nurtured into influence by the moral and social sentiments inspired by republican institutions. The attentive reader cannot fail to perceive that while the picture with which he commences his immortal history is that of universal prosperity, cultivation and happiness,— produced through a long series of generations, under the operation of comparative freedom, — from the day that this empire became subjected to the sway of a sceptre, till its various countries were taken possession of by the fierce giants of the north, — the arts, the sciences, and literature generally, had gradually degenerated in the public estimation. The subsequent ages of despotism, oligarchy and feudalism, exhibit little else than their perversion or neglect. We are compelled again to listen to the same sad story of the decline of all the arts, through the influence of avarice and luxury. As in Greece, the simple and beautiful Doric and Ionic styles of architecture had been invented or adopted during her freest and happiest days, but when luxury became more prevalent, had to give place to the more splendid Corinthian; so, when degenerate Rome had become the mistress of the world, and subjugated those flourishing republics, these sublime imitations of nature, this heaven-taught architecture could only be adapted to her own gaudy taste, by intermixing its simple proportions with a gorgeous profusion of her own grotesque and fantastic ornament. A blind deference to ancient systems of philosophy, transmitted from one generation to another, 'precluded every generous attempt to exercise the powers or enlarge the limits of the human mind. The beauties of the poets and orators, instead of kindling a fire like their own, inspired only cold and servile imitations; or, if any attempted to deviate from those models, they deviated at the same time from good sense and propriety. A cloud of critics, of compilers, of commentators, darkened the face of learning; and the decline of genius was soon followed by the

corruption of taste. Fettered by the prejudices and habits of *servitude*, their minds were unable to expand and attain that greatness admired in the ancients; who, living under a POPULAR GOVERNMENT, and boldly expressing their genuine feelings in their native tongue, remained unrivalled and unapproached, till after the subversion of the empire.

But at a subsequent period, in the numerous little republics which sprung up in Italy, during the short intervals of peace which their barbarian and ruthless enemies permitted them to enjoy, — the arts were revived, and cultivated with a success and perfection, which the world had not witnessed for a dozen preceding centuries. The sciences and literature of antiquity again became subjects of investigation and study, and a taste was again cherished for *all* the achievements of genius and skill. Wealth was multiplied in Florence, Venice, Genoa, and the other free towns and cities of that beautiful country, to such an amount as to excite the envy and cupidity of all Europe. Their merchants and capitalists became the bankers of all Christendom.

But the usurpations of the aristocracy, (for all republics have hitherto been cursed with a self-constituted class of this character,) the invasions of the German emperors, the influence of the popes and their creatures, and the almost perpetual warfare to which these republicans were subjected, in defence of their liberties against the incessant attacks and perpetual intrigues of all these insatiate opponents, finally subverted their democratical institutions, and trampled down to the dust some of the fairest communities which ever adorned the territory of Europe.

Their fine taste, however, was not entirely extinguished, nor all of its rich fruits destroyed; but Italy still retains enough of the works of her ANCIENT CITIZENS to vindicate the superiority of FREE INSTITUTIONS; for the triumph of the ornamental, the *intellectual*, the humanizing ARTS.

LECTURE II.

In the remarks submitted in my former Lecture, it was my purpose to show:

1. That several of the sciences, and many of the arts, were originated before the period, when, it is understood from written history, that regular governments had become organized among mankind.

2. It was secondly my object to show that the first caste or order of men who undertook to take charge of science, letters, and the arts, *subsequent to the deluge*, was a polytheistic priesthood, in India, Ethiopia, and Egypt; and that purposes of RELIGION first called forth those wonderful works in Hindostan, Nubia, and down the Nile, — whose splendid remains still command the admiration of mankind.

3. That when regular civil governments had become established, those under which the people enjoyed the most freedom, and whose constitutions were the most republican, were those which the most generously patronized talent, genius, and skill, in all their multifarious developments. And that, particularly in Phenecia and Greece, among ancient nations, and the Italian republics in modern times, have the ornamental and fine arts been carried to the highest degree of cultivation.

I intended also to intimate that architecture, sculpture, and probably some other arts, were better understood and cultivated among some of the ancients, particularly those nations which occupied certain countries in India, and on the upper shores of the

Mediterranean, than they have since been, or now are, in Europe or America.

It was deemed a necessary part of education, among the Jews, according to a respectable author, that their children should be brought up to the exercise of some MANUAL TRADE — by which they might at any period be able to maintain themselves. The more rich and learned, as well as others, were thus early initiated in the principles of some useful art — and thereby became interested in the respectability and influence of artists and tradesmen. 'He who teaches not his son a trade, teaches him to be a thief,' is said to have been a leading maxim with that wonderful people.

The references made in certain European publications, to eastern writers, who have professed to give historical sketches of Hindostan and other Asiatic countries, — inform us of the early existence of immense cities, whose magnificence, wealth, and beauty are said to have been only equalled by their inconceivable extent and innumerable population. One of these, situated to the north-east of Bengal, was called 'Oude,' and its dimensions are described as of various extent, — from forty miles square, to two hundred and fifty-nine miles in length, by fifty-three miles in breadth. It is said to have flourished during the fifteen centuries commencing twenty-five hundred years before Christ, and terminating one thousand years before the Christian era. Another, called 'Canouge,' on the banks of the Ganges, is said to have succeeded it as the capital of the empire, and to have been eighty-seven miles in circumference. Others of a later date, as Delhi, Lahore, Agra, &c., were undoubtedly the depositories of much wealth and some splendor; but, like Babylon and Nineveh, those most distinguished in history, must be presumed to have been founded soon after the deluge, while the descendants of Noah were without civil government, or were under the patriarchal; and every man or family did what his own interest or taste prompted him to undertake.

The circumstance that these ancient cities appear, when first noticed in history or tradition, thus large and full grown, — arrived at the zenith of their magnitude, population, and power, —

strongly tends to confirm the suspicion that their foundations were laid before the organization of governments, by generations of hardy, industrious, and skilful freemen.

The ambiguous traditions of the present inhabitants of India furnish little light to the European or American inquirer, as to the particular origin of their architectural remains, or the condition of the people by whom they were constructed; but the fact that modern generations of these people, oppressed with the ignorance incident to despotism, are entirely incapable of rivalling or imitating them; and that even their splendid *mythological sculpture* is as inexplicable by them as were the remains in our own country, of mounds, walls, forts, and other ancient works, by the Indian tribes in whose occupancy our ancestors found them,—seems to prove that the *condition of society* must have been very different at the period of their production, from that which characterized those eastern nations when they became known to modern Europe. The sculpture which adorns their temples, seems to have been a species of *poetry;* by which, like the hieroglyphic inscriptions on the Egyptian structures, facts, events, relations, qualities, sentiments and conceptions were presented to the eye, before the invention of alphabetic writing. The Egyptian inscriptions are understood to have related to the history and political revolutions of the country. Those of Hindostan had reference, probably, to the supposed operations of the Deity. Grotesque figures and pictures, of men, animals, and monsters, mark the Egyptian paintings and inscriptions; while a mysterious beauty of expression, and superlative elegance of finish, added to a strange amalgamation of genus, species, and organs, seems to distinguish the colossal sculpture of Hindostan; and to have given to its effects, in the unlettered ages of its production, the same relation to other works of sentiment, as that sustained in our own times by high-wrought poetry to the commonest prose.

During the period when these splendid achievements of art were produced in India, Ethiopia and Egypt, by nations with black or tawny skins, whose posterity have since become degraded to the lowest depths of barbarism,—our own progenitors, on

the islands and shores of Europe, were destitute of every vestige of what is now denominated civilization. They sheltered themselves from the rigors of winter in caves and holes in the ground; and, at other seasons, resorted, like birds, to nests in the tops of trees, — to keep out of the reach of ferocious animals. They ate their food in its raw state, — and indeed it is said, were for a considerable period unacquainted with the use of fire. Some of them also have been stigmatized with a charge of cannibalism.

As the genius of song, when availing herself of letters and alphabetic writing, has always bestowed her inspiration upon the lofty, the spirited, and the free, — and appears equally among the earlier Hebrews, the Greeks, and the Arabs, as when firing the soul of a Spaniard, an Italian, or an Anglo-Saxon, the patron of liberty, civilization and improvement; may we not suppose that before her sons had invented the pencil and brush, the stylus and pen, — while the chisel and graver were employed to communicate the brilliant conceptions of their oriental imaginations — she was guided in the selection of her residence, by the same ruling passion for a free social condition, and mild political institutions? Such would seem to have been the fact in the *unannalled* times and countries of *Asia*, no less than in those later settled or nearer territories with which written history has made our ancestors and ourselves so much better acquainted.

For, to whatever historic page we turn, monarchical or republican, wherever and whenever we can obtain authentic records, a careful scrutiny will disclose the same triumphant testimony to the superior tendency of free institutions, and an equality of advantages to refine, enlighten, and civilize mankind.

Whether we look back to the times in which the institutions of civilization were *originated*, or contemplate their *progress* amid religious excitement and political revolution, — whether we trace the history of each class, the useful, the fine, the liberal, and the polite, or confine our observation to their concurrent results, — we are brought to the conclusion, that the best method of securing, in any given number of human beings, the highest possible attainments in all those acquisitions which adorn an individual, and

render glorious a nation, is to so reward the industry of each, and so to regulate the distribution of property, as to secure the highest possible degree of EQUALITY in the condition and advantages of every citizen.

By doing this, we put it into the power of all to supply themselves with such of the products of art as are most conducive to their comfort and convenience. We greatly multiply the amount of wealth brought into existence by human industry, by putting into the possession of each that knowledge, and awakening in all those incentives to exertion which must bring to the diversified pursuits of life the greatest possible application of human energy. We increase the social and business intercourse between individuals, families, and communities, — and thereby spread a knowledge of human improvements, and diffuse a taste for their enjoyment. We increase the facilities and opportunities of intercourse between minds of congenial bent and inclination, — and thereby put into the possession of each a knowledge of the ideas and discoveries of all others. We excite and bring forth to the public view and patronage, latent talent — repressed genius — unknown, unsuspected, undeveloped energies and capacities. We prevent that immense waste of human happiness resulting from arrogance and oppression in one class, — envy and revenge in another. And as the cultivation of a wilderness hitherto unsubdued, multiplies and increases the general stock of provisions and fruits; as the discovery and colonization of our own America and her luxuriant islands, has augmented the treasures and enjoyments of the world; so, an extension to all the families and nations of mankind of the reclaiming, meliorating, equalizing influence of a moral and social code which recognizes their rights, encourages their industry, excites their hopes, cheers their efforts for refinement, stimulates their ambition to improvement, — must inevitably awaken the kind affections, and confirm the good will of neighbors, communities, and empires; must enkindle in all an interest in the preservation of whatever is valuable and useful, and diminish in all the propensity to selfishness, war, and crime. While in a state of society where *only a few* have opportunity and pecuniary means of in-

dulging a taste for literature, science, or the arts — there will continue to be, as there ever has been, many a genius for poetry, eloquence and song, — many a mind whose conceptions, could they obtain utterance, would stimulate to deeds of virtue and glory, all whose ears were within reach of their appeals; and many a hand whose chisel, graver, or pencil would immortalize some beauteous form of nature's ever-changing organization, thrilling with rapture the souls of all to whose eye or imagination these copyings of creation might find their way — *born to live* uneducated, uncultivated, unknown; and to die, — without having performed for the world a single act which they were made and fitted to achieve, by the hand of nature's God!

There can remain no doubt, then, that a state of freedom and general prosperity has ever been the elected era of a pure taste. In the enjoyment of the sweets of peace, and a mild government, mankind ardently apply themselves to literature and the arts. Throughout modern Europe, the more the people have become enlightened and liberalized, the greater the security of life, liberty and property, — the more rapid and various have been the progress of civilization and improvement. And this has been more particluarly true in relation to those arts denominated the useful.

The true test of all the diversified creations of human ingenuity and skill, is *utility*. An increased amount of this, constitutes their only claim to the appellation of improvement. And in the diffusion of the benefits of this improvement among the greatest possible number of individuals and families, consists the only claim which such arts can have on the favor and patronage of mankind. The erection of splendid palaces and lofty pyramids for the accommodation of a single family, or the gratification of a few favored individuals, at the expense of the toil and suffering of hundreds of thousands, and the deprivation of their children and posterity of all the blessings of existence, — deserves little of mankind but its execration. While the construction of works of utility, whereby the subsistence and education, the quiet and happiness of all whose labor or resources is made contributive to their creation, is promoted, subserved and perpetuated, — will deserve and

receive at the hands of *freemen*, everywhere, the highest possible support and admiration.

The extensive achievement of works of this character and for these purposes, under the guidance of this diffusive benevolence, has yet to be accomplished. The world has yet to behold what can be done for them on an *extended* scale, under the *uninterrupted* operation of free political institutions. For it was the fortune of the republics of antiquity to become so surrounded by ambitious and oppressive monarchies, and to be subjected to the infliction of such domestic sufferings, as to have enjoyed but little repose from the evils of *war*, — and but a short duration of their independence and liberty. It was perhaps reserved for our own age to best exhibit the spectacle of a numerous, united and flourishing people, under the guidance of a representative democratical government — increasing in wealth, advancing in education, augmenting its power; and thus multiplying every species of physical and intellectual improvement. The experiment is now in progress: and if we, the people of these United States, are but true to ourselves, it will not be easy for the advocate of aristocracy, after one or two generations more, to point to a place on the globe whose celebrity for success in useful science, arts and literature, shall have excelled our own attainments.

In every species of work contributive to personal comfort, to the gratification of a pure taste, and the display of genius; in all the varied pursuits of intellectual and moral beings, — we will exhibit to mankind a measure of success, and a model of perfection, which monarchs and patricians shall be proud to imitate. We will do it, did I say? — Even now it is being done! Behold the proud Emperor of the Russias, and his accomplished Consort, visiting an American merchant-ship, and complimenting the taste and skill of republican mechanics! See too the floating bulwarks of our maritime sovereignty, every where conquering, from kings and nobles, their homage and respects to our stripes and stars! Follow, too, our Copely, West, and Lawrence; our Cooper and Irving, to the proudest courts of Europe, and see if the admira-

tion commanded by a Franklin, an Adams, a Jefferson, has not been secured in other departments, by these American citizens!

But it is urged that the *fine* arts do not flourish here. That kings, nobility, and a wealthy aristocracy, are necessary to their support, because these only can have leisure to cultivate a taste for their enjoyment, or command the means of their patronage. That, confining most of our efforts to the economical and useful, and neglecting to cultivate a taste for the elegant and beautiful, — we compel our own artists to go to Europe, or elsewhere, for the establishment of their trades, and the disposal of their works. 'Where,' we sometimes hear it asked, 'are our extensive flower-gardens; artificial pools and tanks; groves, parks and lawns; or those splendid specimens of architectural grandeur exhibited in Europe and Asia? What is there in the furniture of our dwellings, or in our style of living, that can be compared advantageously with that of our kindred abroad?'

Let him who propounds such queries, reflect upon our history. Let him recollect that while Europe and Asia have been settled and cultivated for three or four *thousand* years; and their nations have inherited not only the honest accumulations of their ancestors, but the spoils and plunder of all the rest of the world; — we have been on this continent but two hundred years; that when we arrived here it was a savage wilderness; and that here we have had to *create* all that we possess. That during the first century and an half after the commencement of these settlements, our people were in a state of colonial bondage, subjected to incessant wars with the aborigines or the colonies of France; that our states were then invaded and laid waste — much of our wealth exhausted, and thousands of our best citizens massacred in a struggle for independence; and that, from that period to the present, we have hardly escaped the influence of those anti-republican doctrines, and demoralizing fashions, which our fathers had inherited from their nobility-ridden ancestry; and with these facts in view, let another people be named which has produced in the same period those evidences of its taste in whatever is beautiful as well as useful, which environ our cities, and adorn our villages.

If we have not here and there an old cathedral or castle, we have everywhere handsome churches, court-houses and academies. Though, ever and anon, the traveller meet not with a splendid palace, — go where he may, he finds comfortable dwellings, constructed in a style appropriate to their purposes. In facilities of intercourse between different and distant places; in steam navigation; in rail-roads and canals; in the manufacture of fabrics, and the multiplication of food; in those gladdening exhibitions, agricultural and horticultural, of increased quantities and improved qualities, which signalize our age — show to me a country whose population, at the present period, is progressing with greater rapidity or more transcendent success than the free and enterprising citizens of these Republican States. Tell me where to find a yeomanry so intelligent and well educated, — well clad, and well off; — or better uniting the laborious business of life, with due attention to cleanliness, neatness, taste, refinement and health.

We may challenge the anti-republican to designate, in the annals of mankind, a single instance under the direction of anti-republican institutions, of the conversion of a savage wilderness, in the short period of two centuries, into a cultivated empire, two thousand miles in length, and half that extent in width; inhabited by thirteen millions of people, possessing, like ourselves, fields, orchards and gardens; dwellings, work-shops and factories; ships, wharves and stores; cattle of every kind, and conveniences of every description; all the fruit of their own labor and enterprize. All these results of industry have in our own country been acquired, not by subujgating or plundering sister nations, but by a diligent prosecution of the arts of peace; and have been more conspicuously multiplied in States whence slavery is banished, and where manual labor is the most compatible with personal independence and social respectability.

It has been sometimes remarked, by professional gentlemen among us, that after spending many years and much money in the acquisition of a *classical education*, they find themselves compelled to serve the community for salaries no larger than are paid

persons of but common literary attainments employed in counting houses and public offices; and I think there is sometimes ground for this complaint. But the error consists not so often, perhaps, in our paying the clerk too much, as in *giving neither enough;* and the remedy is to be sought by the professional and public servant in a reform of opinion and usage in relation to *the wages of labor.* The mass of a people, under every form of government, must be manual laborers; and on these the clergyman, physician and public officer must depend for his support. If *they* are robbed of the *fruits of their labor*, and compelled to *toil for nought*, HE must submit to a participation of their losses. But make their compensation generous, allow *them* to thrive and prosper, and *he* never fails to obtain a full share of their wealth and enjoyments. *Double the wages of the working man*, and you double his powers of production, and his capacity to remunerate the services of all who contribute to promote his prosperity.

I cheerfully admit, that the fine arts require patronage, and that wealth is necessary to the extension of this patronage. But I assert that wealth will be more rapidly *produced* where all are upon a level — where each is compelled to labor in some useful pursuit — where the humblest is protected in the enjoyment of the fruits of his industry, — than in any other organization of society that has ever existed. It is admitted, that a taste must exist for the beauties of art before the products of those classed as the fine and polite, will be admired, sought, or patronized. But I insist, that under the influence of institutions, whose genius encourages the ambition of every citizen; cherishes his self-respect, educates his mind, and interests him in government; — a taste will also become cultivated for those fine and polite arts, as well as for literature and science, which in time will become here, as it has in every preceding Republic, more general and all-pervading, than it has ever been in countries, whose people have been deprived of the genial influence of freedom. But, apart from anticipation — *have our* orators, poets, and sons of Apollo, been driven to commit suicide, or permitted to starve in garrets and to perish in dungeons? Have we already no painters, engravers, or architects, who, after visiting the Eternal City, and the far-famed

capitals and courts of kings and emperors, have found it for their interest to return to their native shores, and here to accept the patronage of private fellow-citizens? And of those who have preferred to indulge their passion for foreign applause or royal patronage, how many have acquired more wealth, more substantial and durable evidence of a generous appreciation of their genius, skill and talent, than has been readily extended to the unostentatious pretensions of their colleagues at home?

Another circumstance to be noticed in comparing our own with other countries, is, that with us the fine arts are more *blended with the useful* than they generally are elsewhere. If as many acres of land are not reserved for places of amusement — for parks, lawns and hunting-grounds — a larger portion of beauty and ornament is mingled with the useful objects of an orchard, a vineyard, a field, or garden. In architecture, too, much more good taste in style and ornament, uniting beauty and utility, elegance and convenience, will be found about the dwelling of an American citizen, than is to be seen elsewhere among similar classes of people.

In our furniture and dress we may more consult our comfort; in our oratory and manners we may be more respectful to the rights of humanity; in the themes of our composition, and the subjects of our pictures, we may exhibit less fancy than truth; less of romance than of nature; but it has yet to be proved that these adaptations of taste to the loftiest and holiest objects of the social state, are evidences of barbarism, or of any deficiency in intellectual refinement. Perhaps it has remained for us to exhibit the illustration which shall best prove the compatibility of artificial beauty with moral purity, the masculine virtues, and universal happiness.

It will be, I trust, in our power, ere long, to show too that the augmentation of capacity to create the means of happiness which 'the better classes of society' claim as peculiar to the advantages enjoyed by themselves, may be *proportionately multiplied* through a nation and the world, by extending to each individual the same genial advantages, and the best education, intellectual and physical, of which his or her nature is susceptible. If an individual be-

comes powerful to do good through an increase of his knowledge and motives to useful exertion, how infinitely potent must become the influence of these acquisitions, when diffused through every department of society, and operating in the bosom of every son and daughter of the Republic!

It is worthy of remark in the history of the Arts, that most of the improvements made in them have originated with *self-taught* men. Few of those who have become distinguished for their inventions, have enjoyed the advatages of patrician origin or education. As if to exhibit her contempt for artificial distinctions, Nature seems to have selected the objects of her favor, and the instruments of her operation, from among the humblest classes of her offspring And, not only for the physical power by which the elements have been conqured, and the earth become subdued, are mankind indebted to the despised '*commonality*' — but for much of their useful science, and the most of their productive arts.

Of the thousands of illustrations which might be adduced from all countries and ages in support of this remark, I will refer to but one which has been recently mentioned by our absent countryman, Mr. N. P. Willis, in one of his letters from Paris. He says, he has had the pleasure of being introduced to a young sculptor, named Foyetier, the author of a new statue of Spartacus, the Thracian Gladiator, which has been placed on the terrace of the Thuilleries, and is the admiration of all Paris. Aside from his genius, he is interesting from a circumstance connected with his early history. He was a herd-driver in one of the Provinces, amused himself in his leisure moments with the carving of rude images, which he sold for a sous or two, on market days, in the provincial town. The celebrated Dr. Gall fell in with him by accident, and felt of his head — the bump was there which contains his present greatness, and the phrenologist took upon himself the risk of his education in the Arts. His genius is now every where allowed; but of all geniuses he is the most modest.' But for this fortunate interview with Dr. Gall, Foyetier might have still remained a herd-driver, unknown to the world, as thousands doubtless have been, equally formed with the requisite bumps.

Indeed it is obvious, that there is no natural connexion between the possession of fortune and the existence of *inherent genius* for science, literature or arts. Admitting it to have happened in the last generation, that an individual who had great possessions displayed his good sense by patronizing talent and ingenuity; there is little probability that his children and posterity, who have inherited his wealth, will be endowed with the same taste and disposition. And the *habits* which are necessary to the rapid *accumulation* of property in the present state of the world, by *speculation* and *trade;* the *luxurious indulgences* incident to an aristocratical condition of society, do not appear to allow that *incentive* to close observation and severe application, by which a pure taste and exalted genius are wont to become developed and cultivated; or of that scientific research and scrutinizing study, by which mechanical inventions are generally originated.

It is no recommendation, then, of anti-republican governments, to the friends of knowledge and improvement, that they favor a spirit of cupidity and monopoly, or patronize a taste for mere sensual luxury. For these indulgences and that spirit impair the intellectual powers, vitiate the taste, and harden the heart. They do not comport with those fine sensibilities, nor that masculine vigor, — those delicate perceptions, nor that broad-reaching comprehension,— those generous moral sentiments, nor that energetic and persevering devotion to the attainment of new truth, and undiscovered applications of mechanical power, which, under every disadvantage, has hitherto marked the career of republican skill and genius.

It is not, then, to despotic governments nor wealthy aristocracies that the world is most indebted for the advancement of civilization. It is not to drones or monopolists that we may look with confidence for the patronage of humanizing science, and ameliorating arts. It is not on the laureates of Kings and the partizans of Courts that we can rely for those *reforms*, which from ignorance, poverty, and vice, are to emancipate mankind. If we class the arts by that test which philanthropy and intelligence will soon have applied to whatever asserts a claim to human approbation — *the test of utility* — we cannot fail to perceive that the beneficial and ameliorating,

still more than the ornamental, have their lodgement with the INDUSTRIOUS CLASSES, and their home with the FREE. While the work of slaves and vassals is often but the expression of a fantastic imagination and a vitiated taste.

And how could it well be otherwise? would ever man labor without object or motive? Will a menial or a slave deny himself repose, to invent improvements in the advantages of which neither he nor his may participate? Was ever servitude and debasement the chosen theatre of genius? Or is it among the indolent and luxurious that nature is most adored; her arcana the most explored; her powers and resources, her blessings and beauties the most highly appreciated? Is it even among those who esteem themselves the votaries of Fashion, that we may always look for a pure taste, and a correct conception of the sublime, the grand, and the beautiful? O no: it will have to be admitted that under a free government, and in a republican condition of society, more mind is set at work in relation to science, and more skill and genius put in requisition in the prosecution of the arts, than where the motives to exertion are, by an artificial arrangement of society, felt only by a minority of the citizens or subjects.

Where the wealth of a country is so equally distributed among its inhabitants, that while none is exempt from some awakening cares and healthful labors, each and all are possessed of some leisure for cultivating their talents; and of competent means for indulging their taste, — there will ever be a larger amount of *intellectual* as well as *physical* energy applied to the advancement of civilization, than where only a *few* enjoy this leisure, and these means of participation and patronage.

Would we then have our own country become distinguished for science, literature and the arts; would we behold her taking a lead among the nations in the advancement of civilization: would we here see the home of original conceptions, of taste and invention, — we must cherish those principles and perpetuate those usages which tend to assimilate the character and equalize the advantages of our fellow-citizens and countrymen. We must banish that servile imitation of foreign manners and customs, so incompatible

with the spirit of Christian morality, and so unworthy the character of American Republicans.

For a model of that dignity which becomes a *citizen* and a *freeman*, we must look to such as Franklin, who could dispense alike the sublimest lessons of science, and the humblest maxims of domestic economy, sell ballads and Almanacs to our tradesmen and villagers, or negotiate treaties for us, with the proudest monarchs of Europe. We must reject that blighting dogma, that a few only of mankind are susceptible of any other than the grossest animal enjoyments, or entitled to leisure and opportunity for intellectual improvement. We must disenthral our youth from those anti-republican influences which seduce them to prefer the grandeur and splendor pictured in a foreign drama or romance, to the simplicity and purity of their own humble homes; to the eloquence, philosophy, and truth,— the moral genius and skill which achieved our independence, laid the foundation of our prosperity, reared our political and literary institutions, and have won for our Republic the admiration of the world. We must make moral excellence, intellectual superiority, and useful efforts, in *manual* as well as mental labor, the test of respectability, and the guarantees of individual prosperity. We must call to the aid of truth, the faculties of every mind, and the energies of every soul. And instead of imitating the despots and aristocrats of the *old* world, by *reducing the prices of labor*, and degrading the honest laborer to the character and condition of a slave, a vassal, a serf, or a menial,— we must *encourage* his industrious efforts, and remunerate his skill with a *pecuniary compensation* which shall enable him to command those intellectual helps, those social inducements to mental cultivation and moral improvement, which shall constitute him the glory, as well as the bulwark of our Republic, and make these United States become to the modern world, what those of Greece and Phenicia were to the nations of antiquity.

Let us do this, and all we can ask for our native land may be possessed. Do this — and your liberties shall be perpetuated, your free institutions preserved. Your hill-sides and mountain-tops

shall be studded with villages, and adorned with architectural achievements. Your dells and plains clad in luxuriant verdure — overspread with vineyards, and gardens, and groves, and orchards — fragrant with perennial odors, and resplendent with imperishable ornament ;— shall become the heritage of generations whom kings and princes may envy as the favorites of Heaven. From the St. Croix to the Sabine, from the pilgrim-trodden coasts of New England to the rivers 'beyond the mountains,' and the shores of the Pacific, an unbroken line of varied and thriving industry — one continuous scene of wealth, improvement, and beauty — one vast, animated expanse of life, refinement, and contentment, shall proclaim the triumph of science, freedom, and religion, of art, genius, and skill, over all the obstacles of nature, all the obstinacy of prejudice, all the blunders of benighted ignorance — and the long-protracted despotism of iron-hearted selfishness.

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